776 cooked, and roasted in a pot; one roasted [on the fire]; sweat-houses were heated, unguents were melted, things were cleansed.

776 And when his feast day was celebrated, once a year, at
796 the end of the month of Izcalli, they made an image of Moctezuma; before it quail were sacrificed and incense was set forth.

[262] *Tamales* [stuffed] with greens[66] were prepared in each dwelling. First they were placed before the fire. Then they were eaten.

[534] And all day his old men sang, blew trumpet-shaped shells, beat drums, and sounded rattles for him.

And no one might reach his arm to the bowl, which was forbidden; nothing might be cooked. Because first were eaten the *tamales* [stuffed] with greens which had been brought as offerings.

And, in live coals, the children[67] roasted some snakes, frogs, small white fish, water lizards, [and] birds—whatever kind of small animal they hunted, they dropped in the hearth. Thus, they said: "Our father roasteth [something] for himself."

And when night fell, the old men, the old women, drinking wine, made libations in all [four] directions. [And] they said thus: "They give a taste of it to the fire; they refresh themselves."[68]

[535] And every four years a festival most greatly honored him—when Moctezuma danced a princely dance before the temple of Xiuhtecutli, which was called Tzonmolco.[69]

[273] And at this time everyone [including] all the children, every one of them, tasted the wine. Thus it was called [the time when] the children drink wine.

● [608 And then they gave the children uncles and aunts, a man
431] [and] a woman, whom those with children sought out and gave gifts. These took [the children] upon their backs, and carried them then to the temple of Izcoçauhqui. There [the parents] pierced their ears; thus they placed a sign upon
[304 them, while their uncles and aunts[70] looked on. Afterwards
852] all feasted.

776 [Izcoçauhqui's] ornament was [thus]: black was smeared about the lower part of his face. About his head he bore a circlet set with green stones; he wore a paper crown with blue cotinga feathers and a spray of quetzal feathers; he had a crown of arrowshafts; a crown of spear-shafts,[71] he had

Auh yn iquac ilhuiquiztililoia, cexiuhtica: ipan itlamjan yxcalli: quixipiatiaia in motecuçuma, ixpan tlacoxmaloia, copaltemjlilo,

ouhquiztamalli nechvilliloia, in cecencalpan: achto ixpan quimanjtiaia in tletl, çatepan qualoia.

Auh yn jvveiocoan, inh cenjlhuitl, in quicujcatia, quitecuimpichilia, quiteponacilhuja, caiacachilhuja:

auh aiac vel cemaçoaia in comalco, tetlacoaltilloia, ynic amo aca motlatiz, mochichinoa: ipampa in iancuiçan oquiloc ouhquiztamalli, ynic otlamanaloc.

Auh in pipiltotonti, muchintin quintlazquiaia: yn aca cuatl: cuijatl, xocjli, axaxol, totoal: in çaço tlein ocacic ixioli, ycamac contlaçaia in tlecujlli: ic mjtoaia, motlazquja yn tota.

Auh yn oiooac, neujan tlatlaoaia in vevetque, ylamatque: inh quimoia, quitlatoianjliaia yn tletl, tzacalcruja.

Auh nauhxiuhtica, yn oc cenca, mexivililoia, ilhuiuh: iquac motecujtotiaia yn motecuçuma, ixpan yn jxtacal, xiuhtecutli, ytocaiocan tzonmolco.

Auh in jquac hy, vel muchitlacatl, vel no ixquich tlacatl, quipalaoaia, quiltequja, in vetli, in pipiltotonti: ic motocaiotiaia, pillaoano:

yoan vncã quinelatiaia, quimalhujtiaia in pipiltotonti. Ce cioatl, ce oquichtli, in quintemoaia pilhuaque, quintlaahtiaia; ielhoantin qujmamatihuja, vmpa quimomacoaia, yn itrupan ixcoçauhqui: vmpa quimacaxapodaia, quimacaxcoionjaia: iuhquin ic quimachiotiaia, ynic quimitta, yndatan, ymaujoan: çatepan tlaqualo.

In jnechichioal catca: tlilitica motemujlnec, chalchiuhxotale, xiuhtzonmacale, quetzalmjzonoio, mjzmoc, tlacoztmona, xiuhcoonacocoche, amacomeapanale, no tzicuile, cocujole, xiuhxexeclatlapanquj yn jchimal, tlachielmpile.

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66. *"Unos de las hierbas que se comen cocidas se llaman huauhquilitl, que son Hedor, es muy verde, tiene las ramas delgadillas y delgadas, tiene las hojas anchuelas. Las tallas de esta hierba se llaman huauhtli y la semilla se llama de la misma manera; esta hierba se cuece para comer, sobe a cenizas, exprimese del agua que se cuece para comerse; hacense tamales de esta hierba los cuales se llaman quilmac."* Sahagún, *op. cit.*, Vol. III, p. 231. On p. 338, *huauhquilitl* is defined as *Amaranthus hypochondriacus Amaranthaceae*.

67. In the corresponding Spanish text, the children's parents burned and roasted these animals. In the *Historia general*, Vol. I, p. 287, Sahagún writes that the old men received the animals from the children as offerings and threw the offerings in the fire.

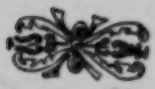
68. *Ibid.*, Vol. I, p. 289; see *tzonolcuya* in Simeon: *op. cit.*

69. Described as the 64th temple in Tenochtitlan. *Ibid.*, Vol. I, p. 227.

70. Corresponding Spanish text uses the word *padrinos* (god-fathers; patrons or protectors). Molina (*op. cit.*) translates the words *tlatli* and *anti* as uncle and aunt.

71. *Chalchiuhxotalli*—a strap for the hand, set with jeweled disks, the front side bearing the figure of a cotinga (*tlalcuetzalli*); *quetzalcuauitl ce xochimamaltli quetzalmimiqui*—a stem of feather crowns: work in the form of a reversed cone, broadening upwards; *mixquauitl ilacayotzontli* or

3: Sahagún M-5 (1529-1590) 1951 NU7 Aztec NU7



The eighteenth month they named Izcalli. In this month they celebrated a feast to the god of fire, whom they called Xiuhtecutli, or Itzcoçaubqui. They made an image in his honor, with great artifice, which appeared to throw off flames of its own accord. And every four years, in this same feast, they slew slaves and captives in honor of this god. And they pierced the ears of all the children who had been born in those years, and they gave them godfathers and godmothers.

Al mes decimo octauo llamauan Izcalli: en este mes hazian fiesta al dios del fuego que llamauan Xiuhtecutli, o Itzcoçaubquj: hazian vna ymagen a su hórra de grã artificio que parecia que echaua llamas de fuego de sí: y de quatro en quatro años en esta misma fiesta esclauos y captiuos matauan a honrra deste dios: y agujerauan las orejas a todos los niños que auian nacido en aquellos años y dauanlos padrinos, y madrinas.

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Chapter 18
Izcalli

On the tenth day of this month they made a new fire at midnight, before the image of Xiuhtecutli, [which was] very curiously adorned. And, the fire having been lit, then, in the morning, the young men and boys came, and they brought various animals which they had hunted in the ten preceding days—some water [animals] and some land [animals]. And they offered them to the old men who were charged with safeguarding this god. And these cast into the fire all of those animals, so that they would cook. And they gave each one of these young men and boys a *tamal* made with amaranth, which they called *vauhquiltamalli*, which everyone in the city offered upon that day. All ate of these in honor of the feast day. They ate them very hot, and they drank and made merry.

On this feast, in ordinary years, they slew no one. But in the bissextile year, which was every four years, they slew, during this feast, captives and slaves and the impersonator of Xiuhtecutli, decorated in the manner which hath been told above, with many precious and curious adornments; they performed many great ceremonies upon the death of these [victims]—many more than on the other feasts already described. This is set forth at length in the account of this feast.

After they had slain these slaves and captives and the impersonator of Itzcoçaubqui, who is the god of fire, all the leading men and lords, the illustrious, and

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Izcalli

A los diez dias deste mes: sacauã fuego nueuo a la media noche delante la ymagẽ de Xiuhtecutli muy curiosamente ataujada: y encendidos fuegos, luego en amaneciendo venjan los mancebos, y muchachos, y trayã diuersos anjmales que auian caçado en los diez dias pasados vnos de agua, y otros de tierra: y ofrecianlos a los viejos que tenjan cargo de guardar a este dios: y ellos echauã en el fuego a todos aquellos anjmales para que se asassen: y dauan a cada vno destos moços y muchachos vn tamal hecho de bledos que ellos llamauã Vauhquiltamalli: los quales todo el pueblo ofrecia aquel dia, y todos comjan dellos por honrra de la fiesta, comjanlos muy calientes y beujan y regozijauanse.

[262]

En esta fiesta los años comunes no matauã a nadie: pero el año del bisesto que era de quatro en quatro años: matauan en esta fiesta captiuos y esclauos, y la ymagen de Xiuhtecutli, compuesta de la manera que arriba se dixo cõ muchos y preciosos y curiosos ataujos: hazian grandes y muchas cerimonjas en la muerte destos, muchas mas que en las otras fiestas yá dichás. Esto esta puesto a la larga en la historia desta fiesta.

Despues que auian muerto a estos esclauos y captiuos, y a la ymagen de Jtzcoçaubquj que es el dios del fuego: estauan aparejados y adereçados muy rica-

[535]

hand they grasped a paper incense bag. Thereupon they came down [from the temple], dancing rapidly.

And when they had descended, then they circled [the courtyard], they went around [the courtyard] only four times. And when they had danced, then they dispersed and went away, and thereupon all entered the palace in proper order. And this was known as the Lordly Dance; [for] all the lords danced the Lordly Dance, [and] it was the privilege exclusively of the chiefs that they should dance the Lordly Dance. This was done every four years.

Thus [was it done].

Early in the morning was begun the boring of ears, when they pierced the ears of the small children. And they pasted them with yellow parrot feathers and with soft, white feathers, which went mixed with the yellow ones.

And for a gift they made *pinolli*.[1] And the mothers sought out some master of the youths, seasoned warrior, or leader of young men who might wish to be as a parent, thus to become their [children's] uncle. Also some sought out a woman who might be an aunt, and they offered her gifts.

To the man they offered perchance a tawny cape or a coyote fur cape. And gifts were also offered—they also offered gifts to—the women.

And when they pierced the ears [of the children], thereupon they took the little ones to singe them; they laid and made a fire, and scattered much incense over the flames.

And hence it was said: "They are singed." The old men of the tribal temple seized all of them. They took the small children and dedicated them over the fire. Then they gave them uncles and aunts. And the small children cried out and whimpered. Then they went to their homes.

And when they had gone to their homes, thereupon all ate and drank.

And then, in the temple, began singing and dancing at midday. Then once more all went to the temple. The uncles and the aunts carried the small children; carriers took the wine, poured into small gourds which they carried, and [poured] into small earthen jars. And when they arrived there, all sang. Thereupon was quieted the dance; they carried the small children upon their backs. Then they went giving them wine. All gave it to each other.

in tlanj tiçaio: cecectlapal quiçiçaquja amaxiquipilli; njmã ie ic oalcemo mjauiaiviztzc.

Auh in otemoco: njmã ie ic tlaiaoalo, çã nappa in tlaiaoalos: auh in ommjotiquc mec nexiiitinjlo, texiiitinjlo, njmã ie ic calacos in tecpan tlatecpanolez. Auh in iehoatl y, motenexa: netecujnotilo, motecujotia in tetecuiio, çan inneixcavil catca in tlatoque, in motecujotiaia: nauhxiuhtica in muchioaia;

ie iuhqui.

Oc vecaioean in pexalcia in tenacazxapotlalcia in quinnacazxapotia pipiltotonti: yoan quinpotonja, tecivitica, yoan ielachcaioio neneliuhtiuh in tortli.

Auh in ventli in quichioaia pinolli: auh in tenanoan cequj temooaia, iehoatl in tiacauh aço tequioa, anoço telpochiaquj iuhquin tlanenequja inipilhoaque inic Tetlatzinque: no cequj temoa cioatl in teavitia, quitlauhtiaia:

in oquichtli in quimaca, aço quappachtilmatli, anoço coioichcatilmatli: auh no motlauhtiaia, no quitlauhtiaia in Cioatl.

Auh in otenacazxapotlalec; njmã ie ic quinvivica, in quinchichinoaque pipiltotõti: quitlalia tlatl, tlatlaiaia, vel mjec in copalli contepeua tleco.

Auh inic motenexa techichinolo in calpulhuevtque, quinoalantimanj in pipiltotonti tleco quimonjauhtiznanj: njman ic quinoalnacatimanj in tetlati, in teaviti: auh in pipiltotonti iuhquin tlatzatzati, iuhquin tlacanacatimanj: njman ic iatiuanj in inchachan:

auh in oniaque inchan, njmã ie ic tlatlaqualo, haatlioa.

Auh in opeualec teupan in ie cujco in ie netutilo, nepanola tonatiuh: njmã ic no ceppa vilua in teupan: in Tetlabean, in teavioan quiavivica in pipiltotonti, in tlatlaequj ietiuh in vetli, in tlaoiaculli xicalhujcoltica in quinequj, cequj apiloltica: auh in oacito vncã cujco: njmã ie ic onmocmana in miotia, quinemamma in pipiltotonti: vncã quinoenacatimanj, quinoenacatinemj in vetli: netech quinoemaoaca.

1. The *Real Palacio* MS here contains the first ground for chimopinolli, which probably identifies the pinolli as ground dried maize and chia seeds.

[548] when he had been living in the likeness of another, had walked with head high, had lived as a captive, had been drunk, and had gone in high esteem.

And for this reason was [the month] named "Izcalli hath ended": all the small children, all of them they took up and lifted by the neck. For it was said, [827] they [thus] grasped them that they might grow; thus they would speedily grow tall; they would wax great and strong.

[824] And they divided the heart of the *metzyey* plants; they broke, peeled, and opened it. And they cleaned the cactus and pruned its branches, because thus it would quickly be given new life and growth.

852 And at this [feast of] Izcalli, there also came to pass, every four years, the bringing out of the children and the drinking of wine by the children. And then the chiefs danced a lordly dance, along with their courtiers. And they put on their wigs of hair; [301] in truth they were head pieces made of long hair and covered with green stone. [The hair] fell, verily, to the chiefs' waists.

And for this reason one said that the children were brought forth: the fathers and mothers of all the small children first sought out those who would bring them to the priests' dwelling, a place named Tezcacoac—a woman and a man whom they invited. [608] It was said that they were to be uncles and aunts [of the children]; they became uncles and aunts [for them].

And not their kin did they take; they secured only their friends, whom they chose and to whom they [431] gave gifts. They laid out capes and breech clouts for us men. Likewise, for a woman they laid out her skirt and shirt.

[304] At midnight they took [the children] to the priests' dwelling. There they pierced and drilled their ears. [And the children] cried out [as] the pointed bone pierced their ears. They drew through a thread of unspun cotton, and bound it to them, as the little ones cried out and squirmed, and shed tears. And [302 237] they pasted upon their heads yellow macaw feathers and soft down.

[608 302] And the women who became aunts were pasted with red feathers, but only upon the legs and arms, and they covered themselves with their paper flowers, which were called their noble flowers.

When they had pierced [the children's] ears, then they took them to their homes. Here they sat attending them; they sat in vigil, awake, [thus] remaining

ouquetztinẽca otlamatinenca, omjvincitinẽca omoveiczinenca.

Auh injc mjtoa Jacalli, tlami yn ixquichtin pipiltotoni, mochintin quinequechaana, quimacopiloa: ic mjtoa quimiczalleana, quimiczalaana, ynic iciuhca quaquauhticaque, manarque, moxapaxaque:

yoã in metl quijolloaxiloa, quijollocxaiana, quijollotlapana, quijollotoma: auh yn nopalli quẽpiaztli, quimatepẽua, ipampa ynic iciuhca manar, moxalitic, moxapaxaz.

Auh yn ipan y, Jacalli, no vncan mochiuaia, ynic nauhxiuhtica nepilquixtiloia, pillaoanoia: yoan vncan motecuiotiaia in tlatoque, yoan yn inpilleoan: yoan cuntlaiaia yntzonpilnal, centlamantli, tzoncalli canca, viiac in tzontli ic tlachiualli, quichachalchiuhtiotiaia, vel incujtlacxxiuhãi vetzia in tlatoque.

Auh ynic mjtoa nepilquixtilo, yn itloiuhtin pipiltotoni, yn jntaboan, yn jnnahoan, achtopa quintemoliaia, in quiuicaque calnecac, inccacoctan tezcacoac ce cioatl, ce oquichtli in quinotzaia, mjtoa: quintlatia quimaviti, teilati, teaviti:

auh amo inoaniolque in quimanaia, çan inccopan intlaanaia, in tlapepenaia, quintlauhtiaia: tilmatli, maxtlatl, contlalilaia in toquichtin: no ivi in cioatl, icue, ivipil contlalilia

[304] At midnight they took [the children] to the priests' dwelling. There they pierced and drilled their ears. [And the children] cried out [as] the pointed bone pierced their ears. They drew through a thread of unspun cotton, and bound it to them, as the little ones cried out and squirmed, and shed tears. And [302 237] they pasted upon their heads yellow macaw feathers and soft down.

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ioalnepantla in quiuicaia çalnecac, vmpa quijnacaxxapoola, quijnnacaxxcoionja pipixcatiuh in oniji injc quicxioja innacas, jnnonqui icpatl in vmpa conqujxtia, vncã quimonjlpilia iuhqujn tlatzxxitiotloa, tlatzxxaxaxi, tlachoqujztleoa in pipiltzintinti, yoan tocivitiẽa tlachcaiotica quinpeionjaia in jmjcpac:

auh in teaviti cioa, çanjo imjcxic, yoã inmac in mopotonjaia tlipalivitica, yoan imaxaxochiuh contecativia: mjtoa, inxecuxochiuh.

In jquac oquimõnacaxxapoolaque, njmã ic quixcalhujoica in inchachan, vncan quichichitoque intoçotapac, toçotoque tlatlavilhitoque, quichintoque in